

Toledo, Ohio, Nov. 23, 1869.

Wm Lloyd Garrison, Esq,

Dear Sir,

I trust

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you will pardon the liberty I
take in addressing you, out-
of sympathy with the cause
of my intrusion. The enclosed
Prospectus & Circular will show
what I am about to undertake,
and why I write to you now.
After considering with yourself
the rightness of the work I
engage in, it will be a great-
help and encouragement if
you feel moved to send me
a little note, or an article,
for insertion in the first
number of the Index. I would
not "solicit" such a favor, —

I would simply suggest it. Your name, so dear to the American people today, would be very significant in this movement of Free Religion, which, I believe in my very soul, is the old Anti-Slavery movement ~~necess~~ as adapted to the wants of these new times.

So many persons seem to have difficulty in seeing just why I discard the Christian name, that I venture to say a word or two on this head. I do not reject all that Christianity includes, ~~but~~ any more than I reject all that Mohammedanism includes; what is true in either I accept. But Christianity, like Mohammedanism, is a religion with a history; and in all the history of it, I find that

It rests on the confession of Jesus as the Christ of God, the sole Saviour, Lord, and King of souls. This must always be included in any just historical definition of Christianity; as a similar confession of Mohammed as the greatest Prophet of God must be included in any just historical definition of Mohammedanism. But it is precisely the Christ-authority of Jesus which the present age will not submit to; I certainly cannot confess Jesus any "Lord" in any but the most Pickwickian sense, — and that I will not stop to do. I believe, therefore, I am not really a Christian, since I discard the fundamental idea of the whole

New Testament, - the idea that
Jesus is the Christ. The pure
philanthropy, the high ideal, the
divine spirit of charity, &c. &c.,
which breathe through the gos-
pels, are religion, universal
as man, - not the Christian
religion particularly, though found
in this as the only part worth
retaining.

Now I believe that the
realization of these truths by the
public mind, will turn all pub-
lic energies directly into the
right channels, - will bid men
to see that ^{the} work of religion, if
not that of Christianity, is to do
what you have spent your life
in doing. So long as they still be-
lieve in Christianity, so long will
they be "building up a Kingdom"
for Jesus in the souls of all,
neglectful of the real necessi-
ties of suffering humanity. Mr.
Phillips is blind to all this, - I
do not think you are. At any
rate, a word even of criticism shall
be printed as cheerfully as ^{one} of sym-
pathy. With deep respect, J. E. Abbot.